

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. V.

MARCH, 1901.

No. 3.



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AUNT JUDY AND THE PAINTER.

I can't allow my picture took
De way you wants to draw —
A-leavin' off my Freedom-look
For fashions 'fore de wah.

You'd have my dress, you say, "be plain,
Of dat dull quiet blue,
Dat caught from years of sun and rain,
Its tender faded hue."

An' on my "head a turban red
Worn wid a stately grace —"
"To harmonize —" I think you said,
"Wid my rich, dark brown face."

No, Lord! my picture can't be caught
By man wid no such manners;
Dat's 'zactly why de wah was fought —
To end dem same bandannas!

—From *Spandana Ballads*, by Howard Woods.

510 & Tremont & Temple
Boston

"Topics for 1901."

Cuba and Porto Rico.	JANUARY.
Alaska.	FEBRUARY.
Southern Schools.	MARCH.
Chinese in America.	APRIL.
Our Home Mission Field.	MAY.
Anniversary Echoes.	JUNE.
Mexico and New Mexico.	JULY.
Temperance and Home Missions.	AUGUST AND SEPTEMBER.
Indians.	OCTOBER.
Mormons.	NOVEMBER.
The Outlook.	DECEMBER.

HOME MISSION ECHOES.

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the general editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "The Young People." All correspondence pertaining to the paper, except checks and money orders, should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions, with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. HOME MISSION ECHOES will be sent to all subscribers until ordered to be discontinued.

Payment of all arrearsages should be made payable, with checks and money orders, to Mrs. Gertrude L. Davis, 510 Tremont Temple, Boston, Mass.

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WE are indebted to the Atlanta *Daily News* for cuts of the new buildings at Spelman Seminary, Atlanta, Ga., and to Doubleday & McClure for permission to use the poem and picture from "Bandanna Ballads," a book which we obtained in Atlanta two years ago. We appreciate the kindness of these business houses.

MISS H. E. GILES asks for sheets and pillow cases (single beds) for the new hospital at Spelman Seminary. We feel sure this request will be speedily granted.

THE corresponding secretary plans to be at 511 Tremont Temple, Monday, Wednesday, and Friday from 10 A. M. until 5 P. M., excepting the noon hour. As there is much correspondence relating to work at home and on the field, and also much work in connection with ECHOES, which requires quiet, she is unable to be at the office every day. Any one desiring to see her upon a given date can make special appointment.

Will our teachers send their letters for the Annual Report, so as to reach the corresponding secretary by April

1st? Write only on one side of the sheet, and have the name of school, location, and names of teachers upon the first page, beginning the letter on the second page. A careful observance of this request will save much correspondence. We have already received the letter from Spelman Seminary.

WE are hoping for a large attendance at the Annual Meeting in Concord, N. H., May 1st and 2d. Will New Hampshire women plan to attend in large numbers? The next issue of ECHOES will give directions for entertainment.

THE following paragraph from the Salt Lake *Herald* of January 29th will be an "eye opener" to those who suppose polygamy is a thing of the past in Utah:

COWLEY ON POLYGAMY.

GIVES ADVICE TO BISHOPS.

(Special Correspondence.)

LOGAN, UTAH, Jan. 28, 1901. — "Nothing of note occurred in the conference until this morning, when Apostle M. F. Cowley made an open defence of polygamy, advising the bishops to get rid of any members of quorums under their control who talked disparagingly of that principle."

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—Tennyson.

Vol. V.

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No. 3.

Editorial.



WE are constantly receiving letters concerning the helpfulness of HOME MISSION ECHOES. As much time, thought, and prayer is put into this little sheet, the following pleasant words are highly appreciated:

"Enclosed is a check for fifty cents, to advance my subscription two years. I love the little magazine." "If it were not for HOME MISSION ECHOES, I should know but little of our home mission work." "We are all delighted with ECHOES, and look forward eagerly for the first of the month to come." "I consider HOME MISSION ECHOES one of the brightest papers published." "You have very successfully condensed news, and made your paper just what busy people want. We have not yet read a prosy number." "The cuts in your paper are excellent. They add much to its attractiveness."

Many of these pleasant words come from the West, from pastors and women actively engaged in Christian work. We are convinced that if each Circle would secure some one active, bright woman, young or old, to push this paper, in each church, the subscription list would be doubled. No one thinks it is too much to buy a *Munsey Magazine* each month, at ten cents a copy. "So cheap," we hear on all sides. Do you realize that you pay a dollar and twenty cents a year for this periodical? Now, HOME MISSION ECHOES is only twenty cents a year in clubs of five, sent to one address, or twenty-five cents for single copies sent directly from headquarters. The pictures of our Christian workers are found upon its pages, and we have tidings directly from the field. Will you, reader, see that vigorous work is done in your church at once, whereby this paper shall be placed in every home in your church? Do not be satisfied with distributing them in the pews. See that they are taken home and read. Can we, as children of the King, afford to be ignorant of the things of the Kingdom? We can afford to be tired of clubs, society, and societies, but the extension of the Redeemer's Kingdom must be of vital interest to every redeemed soul, until He comes. Can we not hope for a large increase in subscriptions to this little paper from all over the country?

IT may be possible that some of our readers do not realize that only one month of the fiscal year remains. March 31st the books will be closed. March is really the month of largest possibilities for our work, because within the last four weeks so many are gathering up all the money which remains in mite box and local treasury, which has not been designated, in order to start out for a new year of service. While securing these funds, do not pass by any one in your church. See that collectors have done their duty. In countries where large vineyards are planted, the grapes are gathered by men appointed for the task. After them follow another set of men to gather up any clusters that may have been overlooked. We know women in some of our churches who have never been approached upon the subject of our Woman's Home Mission Society. The needs of the fields are pressing upon us, as a society. Money comes in very slowly, and unless many thousands of dollars are received at headquarters before April 1st, we shall carry over into the new year of the new century a debt. For the sake of the ignorant women and children of North America, and for His sake who has given us the privilege of winning them to Himself, do not withhold the means which is needed to save the perishing, but send in to our treasury during this month that which costs a sacrifice of time, prayer, and money.

"Sir, We Would See Jesus."

SHOW us Thy face, O Christ, that we may love Thee,
For some forget, and some have never seen;
But there is naught we e'er can place above Thee,
When once we see Thee, beautiful, serene!

Show us Thy face that shone of old with blessing,
All up and down the ways of Galilee!
And, like Thy fishers, Thy dear might confessing,
We, too, from very love, shall follow Thee!

Show us Thy face, thorn-wounded for our healing—
O heart of mine, canst Thou that crown forgive?
Those bleeding hands were for our pardon's sealing,
And Thy heart faintest that our souls might live!

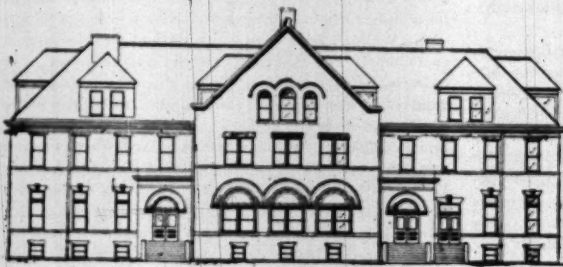
Show us Thyself, Lord Christ! In loving kindness
Above the tumult of the world between,
Show us Thyself and put away our blindness,
We needs must love Thee when we once have seen.

Mary Ross Chandler, in *Congregationalist*.

Spelman Seminary.

FRIDAY evening, January 4th, we had a very interesting, and, we think, a very significant meeting in our chapel, at Spelman Seminary; the occasion being the annual public meeting of the Congo Mission Circle. Miss Clara J. Howard, a former Spelman student, who spent five years in the Congo Free State, presided, and the two speakers were Miss Emma De Laney, who expects to sail the twenty-third of this month from New York for the east coast of Africa, and the Rev. S. C. Gordon, who has just returned from Arthington Station, Stanley Pool, Central Africa. The presence of the beloved and saintly Miss Joanna P. Moore, better known in the South, where she has worked for thirty-seven years, as "Sister Moore," added interest to the occasion.

Miss De Laney completed the course in nurse training in 1892, and graduated from the academic department in 1894, and the missionary training department in 1896. Since then she has had experience in missionary work in Athens, Ga., and in school work in Florida Institute, Live



THE NEW DORMITORY

Oak, Fla. We feel that she is well trained and equipped for missionary work. She goes under the National Baptist Convention, whose missionary headquarters are at Louisville, Ky., and her field is the station at Michuru, near the Zambesi River. A native Christian and his wife are the only workers in that needy field at present, and possibly, for some time to come, she will be the only foreigner there. I am sure all our friends will realize with us how much she needs our interest, sympathy, and prayers. We are glad she is going to be under the English flag and only sixteen miles from the Zambesi Industrial Mission.

The Rev. S. C. Gordon was born and brought up in Jamaica, and completed his education in Spurgeon's College, England, and for twelve and a half years has been a missionary under the English Baptist Missionary Society in the Congo Free State. Five years ago last summer, when he returned to his field, after a short period of rest, he took with him, as his bride, our Nora Gordon, who a few years before had spent four years at Palabala and Lukunga, Congo, under the Woman's Baptist Foreign Mission Society.

Mr. and Mrs. Gordon are now enjoying a short period of well-earned rest at the home of Mrs. Gordon's mother in Atlanta.

But the best part of the meeting was the last, when the



PRESIDENT'S RESIDENCE

students of Spelman Seminary and the Atlanta Baptist College were given an opportunity to express their consecration to the Lord and His service in willingness to go to Africa, when prepared, and the way opened for them to go. Ten young women and two young men arose, and in this way expressed their determination for future foreign missionary work. Then the same opportunity was given to those who wished to devote their lives to home missionary work, and more than one hundred students arose. To us who are hoping and praying that the Lord will speedily send more laborers into the harvest, this was an inspiring sight.

In personal conversation with our ten Spelman girls who are looking forward to work in Africa, I found that some of them have cherished this hope for years. One girl is trying to work her way through school for this purpose. On account of her past limited opportunities, she is in one of the lower grades. One of the most promising of the ten is in the senior class of the academic department, and another one is in the junior class. Among the number is Emma Yongbloed, a native of Congo. Perhaps it is lack of faith, but our enthusiasm is dampened as we think of the empty treasury in Boston, and that depressing debt. Shall we not all join in praying and giving, so that into the home and foreign treasuries money shall come in to carry on this, the Lord's work?

Atlanta, Ga.

MARY I. WILLIAMS.

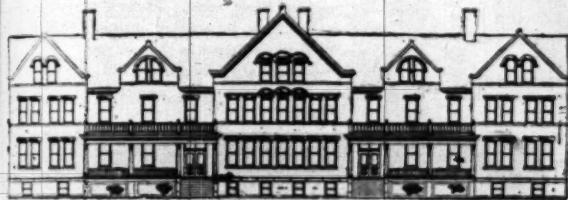
MISS Emma B. De Laney was graduated from the nurse training department of Spelman Seminary, carrying off the gold medal, in 1892; from the academic department in 1894; and from the missionary training department in 1896. She has done valuable missionary work on the home field, and has been a successful teacher at Live Oak, Fla. She now goes as a foreign missionary. She will be stationed at Mt. Michuru, on the Zambesi River. The work at this station is now in the charge of a native prince. We know she will do earnest

Home Mission Echoes

work for the Master wherever he may call her to labor, and it is in answer to His call that she goes on this new field. She is the fifth Spelman girl to go to Africa, and others hope to follow. We ask all interested in this work to pray for Miss De Laney.

Atlanta Baptist College.

I AM informed by Miss Giles that Mrs. De Lamotta is employed by the W. A. B. H. M. S., of which you are corresponding secretary. I am sure you will be interested in any word of commendation of Mrs. De Lamotta and her



DINING HALL AND DORMITORY

work. I have met her several times and heard her speak, and have been deeply impressed with her intelligence, good judgment, and deep piety. The colored people of the South do not generally believe in women's speaking in public; but they listen to Mrs. De Lamotta attentively and appreciatively. She is doing a good and a much needed work. She understands her people, and is deeply interested in their welfare. You could not use money more judiciously than in the work she is doing.

Yours truly,

C. C. SMITH.

Prof. Theological School.

NORA A. GORDON was born in Columbus, Ga., Aug. 25, 1866. In the autumn of 1882 she entered Spelman Seminary, and graduated from the academic department in the summer of 1888. During her school-life



HOSPITAL

she was a very earnest, thorough student, and was very faithful and conscientious in the performance of all her duties.

Jan. 21, 1889, she was appointed as a missionary to Africa, and March 16, 1889, sailed for that far-off land. Her first station was at Palabala, Congo, but was afterwards transferred to Lukunga.

In 1893 Miss Gordon returned to America for a period of rest. July 11, 1895, she was united in marriage to Rev. S. C. Gordon, and with him returned to her chosen work on the Congo.

Mr. Gordon was born and brought up in Jamaica, but completed his education and received his missionary training in England. He was a student in Spurgeon's College, and is held in high esteem there.

Mr. and Mrs. Gordon went out under the English Baptist Society to Arthington Station at Stanley Pool, Congo. Two children were born to them there; but they both sleep in a quiet place near the great Congo River.

This last summer Mr. and Mrs. Gordon left Africa for a period of well-earned rest. In September, Nora came to Atlanta, where her mother now lives. Mr. Gordon joined her in December. While visiting her brother in Madison, Ga., in January, she was taken very ill. So that she could have the best medical attention and the best possible care, she was brought to the hospital at Spelman Seminary; but human power and skill were of no avail, and she passed from us Jan. 26, 1901.

A Message from New Mexico.

A CHEERING letter from Rev. W. H. Kishel, of Velarde, N. M., tells of the formation of a Baptist church

in that place. Rev. Mr. Brewer, the general missionary of New Mexico, labored a week with Mr. Kishel, holding special services every night, and twice on Sunday. On January 27th three candidates were baptized, the first converts ever baptized in the vicinity, and many people witnessed the ordinance. Three others are awaiting baptism, and many are almost ready to accept Christ. The church was organized with Rev. W. H. Kishel, pastor, Mr. Placido Garcia, deacon, and Miss Emily Mock, our teacher, treasurer. Much opposition has been made by the ardent Romanists, and our brave workers will need faith and courage. Such work as they have done the past few years cannot fail to be successful. While visiting Velarde, two years ago, we were delighted with Mr. and Mrs. Kishel and their work. They did not antagonize the Romanists, but by their Christlike lives they lifted up a Saviour to the darkened people. Now that a church has been organized, they will feel persecution from the church of Rome. We ask the fervent prayers of all the women of our churches, that this little church may be guarded from evil. We need to sustain our workers by loving, tender sympathy.

Succeeded by a White Man.

THERE is something pathetic in the announcement that Representative White, of North Carolina, the only negro congressman left in Washington, is to be succeeded in the next congress by a white man. Mr. White is an able and entirely worthy man, but the increasing prejudice against the negro and the disfranchisement of his people throw him out. We should despair, if it were not for the unconquerable hope that this wave of prejudice will gradually soften, and, in some better day to come, disappear.

Hartshorn Memorial College.



CHRISTMAS in the South is similar to, but far exceeds our wildest Fourth of July. It is horns "to the right of us," horns "to the front of us, volleyed and thundered."

At the school we spent one afternoon in arranging the Christmas gifts, which had formed a part of several barrels. There was material for new skirts and waists, besides many pretty and useful articles. One barrel contained ever so many boxes of candy, much of it home made, and a bag of apples. This was a special treat, as the girls are not permitted to buy candy.

The Christmas tree in the gymnasium looked very pretty. Several dolls added to the beauty of the tree. When these arrived in a barrel, my mother—who is with me for a few months—wondered if the people who sent them thought this was a school for small children; but when she heard the howls—no other word so clearly expresses it—of delight with which their appearance was greeted, and saw the disappointment on some of the faces when they found that the dolls were not for them, she no longer wondered. What seems strange to us, is that the older girls are as fond of dolls as the younger.

The next day, Miss Tefft trimmed the tree for her Mission Sunday school, for which she furnishes presents every year. There were present little tots, boys and girls, young men, and one man fifty or sixty years old. These entertainments do not need to come on the same day, for Christmas lasts all the week here.

On Christmas day, the teachers met in the parlor for the distribution of gifts, and a social time. From this we adjourned to partake of a specially nice supper. Fruit and candy were served at meal time to the girls, at intervals during the vacation, thus prolonging the good things of Christmas.

In my department, work goes on about as usual. This year, there is a prize to be offered in darning,—perhaps patching, also. There are three or four girls who are making a specialty of sewing. I do what I can for them, but cannot give the attention to them that I would like to, for the other subjects that I teach demand so much of my time.

The girls are doing well in cooking. The classes that came in new in October have been, for the most part, cooking simple foods. I am giving each class an examination by leaving it alone during one lesson. The results have been very satisfactory. I shall soon transfer these classes to the last of the week, when they will cook bread, pies, cake, and dinners.

Just a word about the sewing-school under the superintendence of Miss Dyer. Many of the poor city children come, from week to week, but there is a great scarcity of material for them to work on. Would it be possible for you to interest any one in this work, so that cut and basted material, in the form of underwear, shirt-waists, skirts and aprons, for children from eight to fifteen years of age, might be sent?

Richmond, Va.

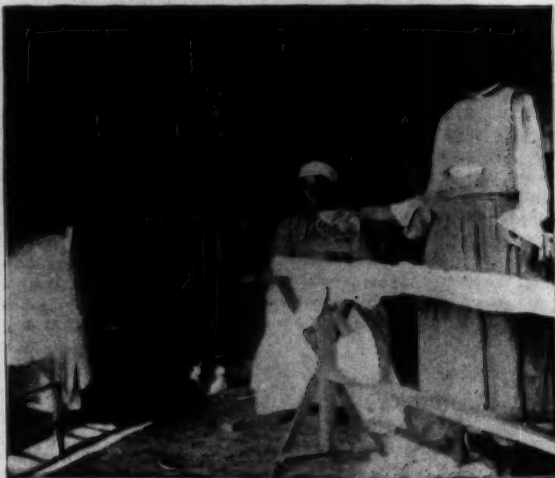
BELLE J. CLARK.

Mather School.

HALF past five. Our faithful kitchen girls were early at work, preparing breakfast for our family of twenty-three. A new schedule of work has been posted in the kitchen, and the rising bell calls each girl to her place. It is cold and dark, but busy feet, tripping here and there, show that the work of the day has quickened into happy life.

The breakfast bell. We invite you to the kitchen, which serves as girls' dining-room and work-room. The stove is very small, and the girls shiver sometimes as each one repeats her morning Bible verse. Earnest prayer is lifted, and sweet voices join in singing grace. Breakfast of hominy, cornbread, and bacon is then served.

Work is resumed after breakfast, till the eight-thirty study period. The girls then report for inspection of



HOME IN SOUTH.

toilets: if each one looks her neatest, she passes on to study hall, until three-fifteen, save a brief intermission for lunch. Sewing-class, or laundry work, and study period complete the afternoon. Supper over, there comes a moment to think. Were those poor people cared for? One woman came with wood, to get clothing in return. Said she: "I's in great trouble. I spec' when I gits home to meet my mother done die." Rina Snooks, a day pupil, has been left motherless, with a younger brother and invalid father. Rina came to ask for a black gown. There was none, but some of the Master's "tenth" was given her for cheap new material. Poor Rina! She never had appeared in a new gown before, and it comforted her more than a long sermon.

A strange face appears, and "Richard Robinson" introduces himself as a poor plantation boy, who has come, unannounced, from a distance of sixty miles to enter school. It is a dilemma. There is need for a boy at the wood-pile; and as Richard, after trial, proves faithful in school and out, we recognize our Father's plan.

Beaufort, S. C.

S. E. OWEN.

Will Congress Kill It?

LOYAL Americans should not let themselves be deceived by the false words of the Mormon Church leaders in relation to their pretended renunciation of polygamy. Nor should they be deceived by self-seeking politicians who bow down before the Mormon hierarchy that they may receive their political reward.

Absolute Obedience

Here in America, at the opening of the twentieth century, the Mormon hierarchy with brazen effrontery raises its polygamous head, which bears the mark of the beast, and demands of American citizens in Utah absolute obedience in all things temporal and spiritual. At the dictation of the church leaders, the votes of the Mormon people are cast to-day for this political party, to-morrow for that political party. Her votes are at the service of the highest bidder, when the interests of their church are at stake.

The fact that more than fifty-three thousand Mormons recently changed their votes from one party to the other party, on the "advise" of their church leaders, gives rise to the strong public suspicion of a "secret understanding" between the Mormon hierarchy and a few political leaders.

It is alleged that, in return for these Mormon votes, the Mormon leaders have reasons for believing that the Constitutional Amendment prohibiting polygamy will not be taken up by Congress.

Public sentiment is being aroused throughout the country urging Congress to pass this Amendment. Let every woman and every voter who has any influence with a member of Congress do their utmost to influence him to vote for its passage.

Polygamists fear Congress

If the Mormon leaders have really renounced polygamy, why are they so frantic in their efforts to prevent Congress from taking up and passing the Constitutional Amendment prohibiting polygamy?

The truth is, the Mormon leaders tremble at the possibility of the United States Government interfering with their "divine institution" of polygamy.

True, the State laws of Utah prohibit the practice, but it



UTAH RULED BY THE MORMON CHURCH

is a dead letter on their statute books. It is not enforced by the Mormon officials who have the machinery of the laws of Utah completely in their control. A thief will not arrest and punish a thief; neither will a polygamist arrest and punish a polygamist.

The Mormons know that, if the Constitutional Amendment is passed and ratified by the States, polygamy then becomes a national crime, and the strong arm of the United States Government will seek out and drag to light and send to prison every polygamist, not excepting the head of the Mormon Church. This is what the Mormons fear, and this is why its leaders are scheming and bribing and spending money and sending delegations to Washington—all for what? *That polygamy may not be interfered with by Congress.*

Insult to Womanhood

The American people demand that polygamy shall be killed. Congress can kill it. A vote against the Amendment will be a vote to perpetuate polygamy in

America. A vote against the Amendment will be an insult to American womanhood. The Mormon Church does not, just at this time, dare to preach openly this foul doctrine, but it is *secretly* taught and practised throughout the state of Utah, and even in other States.

Later, when the Mormon hierarchy feels safe from any interference from Congress, it will again enforce polygamy upon its followers as a religious duty.

A Second Fight with Polygamy

American women have already been victorious in their first fight with polygamy. Congress, heeding the appeals of womanhood, has hurled Roberts back to Utah and to his polygamous families. American women are now organizing for their *second fight with polygamy*. Its results will be far-reaching for good or evil to the future of our country.

Will the patriotism and chivalry of Congress for the second time heed the appeals of American women, and enact such laws as shall forever stamp out polygamy from the United States? The women of America are in this fight to stay until *victory is won and the nation purified.*



American Baptist Home Mission Society.

Editorials.

THE treasurer's books of the American Baptist Home Mission Society will close on April 3d. This will enable churches making their offerings on Sunday, March 31st, to send them in and have them reckoned in the year's receipts. Promptness in such remittances will be necessary.

SOME churches have already attained to the fifty per cent. increase in their offerings for Home Missions. Let this advance become general. Thus, only, can the work committed to us be properly done.

ACCORDING to our best calculations, unless receipts greatly exceed those for the closing months of previous years, the Society will have a debt of about \$60,000 April 1st. Only one month remains of the fiscal year. By a general and generous rally the deficit ought to be kept down to the amount brought over from last year. Will you and your church help to prevent the accumulation of a deficit by the Society this first year of the New Century?

THE race problem is as far from settlement as in 1860. Its shadow is upon us. I don't know how this question will be solved. I know it will not be settled until settled rightly. I know it will come back on us again if we solve it in violation of the teachings of the Bible.

I know that no two races live in peace together when one is enlightened and the other is semi-barbarous. If the Southern States refuse to do justice to the negro they will become insurrectionary and lawless, and it will require all the powers of this government to control them. — *Dr. J. L. M. Curry.*

SOME of the legislators were not at all pleased with the section of Doctor Curry's speech in which he said that any man who would cheat a negro out of his vote would steal from his neighbor, and then remarked that he didn't expect that sentiment to be endorsed by the Legislature. They liked most of the speech, but that remark didn't "set well."

REV. C. A. DINKINS, D. D., of Alabama Baptist College, writes: "We usually observe the week beginning with the first Sunday in the year as the, or, rather, our week of prayer. This year it was the most remarkable I ever witnessed. Thirty-six of our number professed faith in the Lord Jesus Christ. There was no excitement, but a plain presentation of the gospel. I never witnessed such a taking hold of the truth. The spiritual condition of the school is most excellent."

Industrial Education in our Schools.

INASMUCH as there has been considerable discussion about industrial education for the colored people, it will be of interest to see how the matter is regarded by those in charge of our schools in the South, whose opportunities for the study of the subject enable them to speak intelligently about it. Replies to recent inquiries made from the rooms in New York, show the aim, extent, and value of industrial education in the schools of the Home Mission Society.

The Aim.

"Industrial training proper, means a course of practical exercises in the care and use of tools, implements, machines, etc., by which the student acquires power to use efficiently the hand, eye, and other organs employed in a practical life-work. In a general scheme of education, this training serves, at least, two important purposes.

"(a) It serves as an essential auxiliary in producing a comprehensive mental development or intellectual culture.

"(b) It also serves as an essential element in imparting to the student the art of using the hand, eye, and other organs of the body successfully in bread-winning."

M. MACVICAR, LL. D.

Pres. Va. Union University, Richmond, Va.

"The most fundamental aim seems to me to be to make an application of mind training, thought training, character training on the practical side of life; to find a fuller and more efficient expression of the disciplined mind through the body, especially through the trained hand and eye. The purpose of this may be greater efficiency in strictly productive labor, or it may find an application no less useful in the semi-productive work of using things well. The housekeeper needs it for the handling of the parlor furniture, or in the management of the oven, not less than the maker of the furniture and the stove needs it for the making of them."

REV. L. B. TEFFT, D. D.

Pres. Hartshorn Memorial College, Richmond, Va.

"Industrial training has been regarded here, at Shaw University, as a part of the general scheme of intellectual culture, and has not been made subservient to practical uses as a bread-winning instrument."

CHARLES F. MESERVE,

Pres. Shaw University, Raleigh, N. C.

"By industrial training, I understand the training of the hands for skill in labor, the aim thereof being to fit the student for the practical duties of life. To my mind manual training provides for development of this skill, while trade school work requires such specialized skill as will make one a master of one or more trades."

MISS H. E. GILES,

Pres. Spelman Seminary, Atlanta, Ga.

"It is impossible, in my judgment, for any but a phenomenal student, white or black, to pursue successfully a worthy course of high literary culture and a thorough course in blacksmithing or carpentry at the same time. One of the two will be a sham and a pretence. The negro youth who desires only the English branches may, perhaps, profitably give the forenoon to arithmetic and grammar, and the afternoon to the saw and plane; but the man who seeks an academic and collegiate training cannot do the necessary studying and outside reading to make his course effective, and have the time to perfect himself in a trade at the same time. The day has never been long enough for white men to do it, and there are no more hours for the negro than for them. Higher education, which for the negro at least must for many years be the privilege of the few, should be the same process of intellectual development that it is among the whites, and there is no more reason, in my judgment, why a negro college graduate should also be a carpenter than in the case of his white brother graduate."

PRES. P. B. GUERNSEY,

Roger Williams University, Nashville, Tenn.

What is Actually Done.

In nearly every one of the Society's schools there is more or less instruction in industrial branches. Some schools have a very fair equipment, to a limited extent, for this purpose. Students generally are required to devote from one to one and a half hours daily to some kind of manual labor, such as care of rooms, buildings, fuel, fire, care of grounds, gardens, stock, etc.; the girls doing much of the domestic work. Special instruction is given in many branches.

At Virginia Union University a good building, soon to be equipped, will be devoted to working in wood and iron, and a printing establishment affords opportunity for instruction in all that pertains to the make-up of a paper.

At Hartshorn Memorial College there are cooking classes for the girls, and practical instruction in all that pertains to preparing and serving food; also in sewing, dressmaking, and ornamental work.

At Shaw University there are courses for girls in sewing and dressmaking, etc., and for young men a machine-shop, a blacksmith's shop, a manual training room, and a general repairing or carpenter's shop. There are wood and iron lathes, planers, eight forges, and other machinery. The entire outfit, including cost of buildings, is valued at \$5,000.

At Benedict College, Columbia, S. C., instruction is given in printing, painting, shoemaking, and dressmaking. There is an industrial building for some of these branches.

At Spelman Seminary the industrial work for girls is thoroughly organized and conducted by experienced instruc-

tors in every department, in sewing, dressmaking, domestic science, laundry work, printing, and nurse training.

At Atlanta Baptist College, type-setting and press work in printing office is all done by students.

At Roger Williams University, Nashville, Tenn., the girls are instructed in sewing, dressmaking, and domestic duties; the young men in printing, carpentry, and blacksmithing.

At Bishop College, Marshall, Texas, there is a manual training building of three-stories for young men, with about \$6,000 worth of tools and machinery of the best kind, the power being supplied by a twenty-horse power gasoline engine. There is also a complete printing outfit.

These are illustrations of the industrial work in our schools for the colored people. Tens of thousands have thereby been better fitted for life's tasks, and in turn have become industrial missionaries to others, so that a great change in their homes and in their surroundings has been effected all through the South.

Virginia and the Negro.

THE Atlanta Daily News of January 29th is outspoken in its criticisms of the plan to disfranchise the negroes of Virginia. Under the above heading it says:

"If it is wise to put an educational qualification on the suffrage, the convention may well consider whether it is to the interest of the white race to have it other than uniform and impartial. Society is so constructed that it is next to impossible to do an unfair thing without injuring the doer as well as the victim. Already the negroes are more eager to send their children to school than the poor whites in some localities. With the additional stimulus of the suffrage held before their noses as the prize of education, every negro in the State would send his children to school.

"If at the same time it is put in the constitution that the white man's child need not be educated in order to vote, there will be the same indifference to education that now prevails among a shiftless class of whites, and a certain proportion of their children will remain illiterate.

"Imagine a condition in which every negro child went to school and a considerable proportion of white children knew nothing but to be slaves of their parents. In the course of time it would lead to the reversal of present conditions, and the educated negro would be confronted by a considerable percentage of illiterate whites.

"These conditions leave the gap down, and the educated negro will go through it. What will it avail when all the negroes go through, as they will eventually?

"Then there will remain the same problem in an aggravated form, with the negro race strengthened by education, and the lower strata of the white race weakened by an illiteracy that is protected, if not encouraged, by law."

EACH of us may be sure that if God sends us on stony paths he will provide us with strong shoes, and will not send us out on any journey for which he does not equip us well. — Alexander McLaren, D. D.

Our Limitations in Educational Work for the Colored People.



Y "our" limitations we mean those of the American Baptist Home Mission Society, and its auxiliary, the Woman's American Baptist Home Mission Society of New England.

The first limitation encountered is the financial one. There are reasonably certain limits to the amounts that these Societies can rely upon for the maintenance of this work. There is but slight variation in the annual offerings of their constituency. Whatever may be the large occasional gifts designated for this purpose, the regular annual offerings must mainly determine the extent and kinds of work to be undertaken. Here, as everywhere else in the widening realm of education, it is impossible to do everything that is desirable, or even necessary. There are imperative financial limitations.

Moreover, other fields have also their claims. Given a fixed sum annually for missionary and educational purposes, the question then must be settled as to their relative claims. All cannot be applied to the one, or to the other. Neither can be sacrificed to the other. When mission fields are as clamorous as are educational enterprises for larger grants, and resources are inadequate, the result is limitation for both. Then a condition is created, as at present, exceedingly painful to those charged with the administration of the Societies' affairs, and those directly in charge of the work in their respective fields.

Evidently, therefore, if we cannot do all we would, it is the dictate of wisdom to decide what is most important, and confine ourselves contentedly to that. From different points of view, there may be different opinions about what is the most important kind of education for the colored people. Just now, advocates of industrial education have the popular ear. Manual training and technical trade schools are put to the front. Much can be said in their favor, as also in favor of similar schools for the whites. But manual training schools are expensive, requiring room, equipment, experienced instructors, and material for practice; while technical schools are very costly, as shown by the fact that the Hampton Institute requires for its maintenance annually about \$100,000, and the Tuskegee Institute fully \$80,000—as much as our Home Mission Societies expend yearly for the maintenance of twenty-five schools with about five thousand pupils. To maintain a well-equipped manual training school at each of ten of the largest institutions would require about \$50,000 annually, and to maintain good technical schools, including agricultural departments, would require, not less than \$200,000 annually.

The impossibility of missionary organizations going into this work, extensively, is manifest. It can be done only to a very limited extent, as is now being done, with but little expense for this purpose.

The chief function of a missionary organization is the elevation of a people, religiously and intellectually. It is not an all around philanthropic institution to help everybody, in every way that seems desirable. It is to con-

vert and train a people in the discharge of their duties, and in the pursuance of this aim, to aid them in having capable Christian preachers and teachers of the truth. For the colored people of the South there is more of this kind of work to be done than we can properly do. When we have met the demands in this direction, and when we can command resources for other kinds of service, it will be time enough to agitate extensive industrial schemes. If, however, Christian philanthropists should be moved to establish industrial departments in connection with these institutions, thus increasing their usefulness, this would be hailed with delight. Such departments could easily be related to the general management of an institution, and become available to multitudes of the most advanced youth of the rising generation.

But, under existing conditions, our duty as Baptist Christians is plain and pressing, namely, to maintain and strengthen our Christian institutions, whose primary and pre-eminent purpose is to provide for the colored people competent and consecrated Christian leaders. And when we consider the fact that among this people there are about 10,000 preachers, serving 15,000 churches, with a membership of 1,800,000, and a great host of the increasingly intelligent youth, who even now are ridiculing the illiterate preachers and becoming utterly irreligious, we get some idea of the magnitude, the urgency, and the supreme claim of the work in which we have been and are engaged. With inadequate accommodations for students, with teachers overtaxed, with meagre libraries, and other educational equipments, and with unsatisfactory provision in most institutions for ministerial education, we are imperatively called upon to strengthen what we have, rather than to lengthen our cords, and extend our tents to take in many other things.

Fourteen Schools Under Negro Control.

FROM the great clamor we hear daily about "Negro Independence" one would think that the Home Mission Society had all its twenty-seven schools ruled and controlled by white men. It might be well for us to look carefully before making such a charge. It will be quite gratifying to the friends of the Society to know that fourteen out of twenty-seven schools supported wholly or in part by the Society, are under the entire supervision of colored men and women, colored faculties, colored trustees; all colored, and yet the Society from year to year contributes to their support. This does not look like depriving the negro of an opportunity to show his ability. The Society contributing the money for twenty-seven institutions, it does seem that thirteen should be left to their management, when they have left fourteen to the management of the negroes themselves. It might be well to note that even in the thirteen remaining under the Society's control, a part of the faculty and the boards of trustees are negroes. It might be well to hold on for a time, at least, and prove by the successful management of those left entirely to our control our capability, and then we will doubtless find as we prove capable, they will come our way. Let us "Learn to labor and to wait."—*The Baptist Sentinel, N. C.*

Water's Normal Institute.

WE have just received a nice lot of clothing from the ladies' circle of Everett, Mass. Others were received several weeks ago. I am almost ashamed to say we "need," for you have sent us so much already; but the needs will come. With the addition of the sewing department, there is a new need of material to be used by the sewing-class. Some of the sheets and pillow-cases might be sent unhemmed for the girls to make or to finish. Needles, thimbles, thread, and other material are very much needed in this department. I am about to forget the sewing-machine so much needed, though I hope that Mr. Brown will get one for us soon. We would be very glad of papers of all kinds for our reading-room, and magazines. We have fifty boarders and ninety or more day pupils. After the holidays we will be overrun. I must tell you of the girls' work. The members of the Reynolds Home Mission Circle gave a program and entertainment on Thanksgiving night, and raised twenty-six dollars net to help buy a much needed organ,—the old one is worn out. We hope to get the new organ soon.

Winton, N. C.

C. B. PERSON.



NEGRO CABIN IN ATLANTA, GA.

A CONVENTION of colored farmers is one of the institutions inaugurated by Booker Washington at Tuskegee. A visitor reports that at one of these meetings, "tall, broad-shouldered ebony sons of toil, in coarse clothing, but shrewd in speech, and with an unusually fair allowance of commonsense," recounted experiences with crops and mortgages, relating their discouragements and their successes. One of these men, born a slave, without education, but now a substantial property owner, being asked to give his report, struck the keynote of his success again and again in the words, "I just 'terminated for to have something.'" "While still a slave, when his master gave him a bit of ground to cultivate, he took the moonlight nights for his work, as he had to give his days to his master, and as he could not get a mule, he induced a boy to hold the plow handles, while he himself pulled the plow. Determination like that, combined with a sound business instinct to keep him out of debt, wrought wonders when freedom came."

Arkansas Baptist College.



THANKSGIVING was a glorious day with many of us. I had talked with my students the day before about its origin, and the many reasons why we should be especially thankful. This session our girls have not been very active in the chapel prayer-meetings, but in our ten o'clock Thanksgiving prayer-meeting many gave testimonies and prayers; most of these were members of my class.

At three o'clock we had our Thanksgiving dinner, which consisted of turkey, cabbage, potatoes, cranberry sauce, celery, olives, gravy, and pudding. We have eighty-five boarders, who were neatly dressed and seated around four long tables covered with white linen, and decorated with green sprigs. You will laugh when I tell you that many of the girls did not know the name of cranberry sauce, celery, or olives, calling the celery flowers for decoration, and the olives green peppers; but before the dinner was over they all could call the names distinctly, and many were induced to taste it. At seven o'clock in the evening we had a social, which all seemed to enjoy. Thus closed our last Thanksgiving Day of the century.

I must not forget to mention a few of the needs of the boarding department. We have only twenty-six bedrooms, one of which was formerly a class-room. All except three of these are quite small, admitting room for only one double bed. In these rooms there are packed four teachers and eighty-five girls. There would be over one hundred twenty-five girls in the boarding department, if we had any way to accommodate them. *What can be done for us?* Besides being crowded, we are in great need of blankets and sheets. We hope some one will send us blankets or comforts at once, for the days are growing colder, and the girls will suffer unless some one will come to our rescue. Besides these, we need pillow cases, long bleached or unbleached table-cloths, and clothes for our needy boys and girls; also good books, papers, and tracts for our reading tables. We have other needs, but these are the urgent ones.

We have 275 pupils on roll, 131 of whom are young men and boys, and 144 are girls and women. There are between 86 and 90 pupils in Miss Lewis's class-room, and, as I have said before, 75 in my room. The students in these classes sit in their room all day, while those from other classes move from one room to another.

Five of our teachers come from Roger Williams University, two from Spelman Seminary, one from Shaw University, and one from the public schools of Arkansas.

Little Rock, Ark.

LILLIE L. GIBBS.

SOME day when we are tired like children playing,
And wearied, drop our toys—
When all the work and burden of our staying
Has mingled with our joys—
With those we love around—our eyelids drooping,
Too spent with toil to weep—
Like some kind nurse o'er drowsy children stooping,
Lord, take us home to sleep!

—A Prayer of Old Age, by Robert Bridges, in *January Scribbles*

Jackson College.



A GAIN the month has rolled around. I wonder if you are having the least taste of this warm weather in New England. The papers tell of snow banks and blockaded trains in New York State, and we are still having summer weather. I do not remember that it has ever been so warm as late as this. We have no fires, and the roses and violets are in full bloom. We have vegetables from the garden, and I think the temperature is about 75° out of doors. It is delightful, but, I fear, far from healthy, and we are looking for much sickness in the spring unless we have colder days.

I wish you could look into our chapel now. School is much larger than the first time you were here, and, if I remember correctly, it was full then. A large number have come in since Christmas. Every seat in chapel is taken, and we have brought in tables and chairs. There are 143 on roll, and most of them are in actual attendance. Still they come, and the prospect is for a very full and busy winter. It seems real good to see a large school after our three years of fever. We can feel that we are really accomplishing so much more because so many come under our influence.

Mr. Barrett is hearing his theological class at this morning hour. It seems almost a farce to call it such, and yet you well know that these men will preach, and the help they get here means much to them. Our teachers are harmonious, and doing excellent service. We have, by far, the pleasantest faculty that we have ever had; and, in a broad way, I think they are doing the best work.

The greatest drawback is the poverty of many of the people. The wet season gave only about half a cotton crop. We have had to refuse a large number of good students who wanted to work a part of their way. Oh, for more room and work for such persons! Perhaps you remember our rooms. We have four in them, and even five in one. I am delighted at the princely gifts for Spelman, but long for even small ones for a building at Jackson.

I have been well all the year, so far, but I often feel completely bowed by the weight of care. It is very great, with large numbers and such a crowded condition. The next three months must be intensely busy ones from early morn until late at night.

How true it is that we are members one of another. Have you found that old church carpet for us yet? We need it so much.

ELLA M. BARRETT.

Jackson, Miss.

Mrs. Barrett wants a church carpet to make into mats for the bare floors of students' rooms.

M. C. R.

HIS AGE. — "Are you old enough to vote?" asked the tourist in North Carolina.

"I dunno erzackly what my age is, boss," replied the colored man. "But I kin tell you dis: I allus was old enough to know better dan to try to vote." — *Washington Star*.

Coleman Academy.

THE intellectual growth can be told in the few following words: The superintendent of education said to a congregation of white people and teachers in the court house of one of the large towns, "The finest set of papers I ever examined in my life, was from the teachers of Coleman Academy. You white teachers had better move up; they are far ahead of you." He is one among many to make similar statements. School is larger and better this year than ever. There are 160 on the roll, and almost all of them are boarders. We will easily enroll between 300 and 400 if we can make room for them. We have from six to nine in a room, and three in each bed. We have been working three months to raise \$1,000 with which to erect another building. We raised the \$1,000, and meantime raised the building. It was weather-boarded and rafters on. A storm came just at this time, and blew it completely down. All work was paid for, and money is in bank to pay for lumber. We are going to rebuild, God helping us. We need \$1,000 to erect a building, \$5,000 to get an industrial plant. May the Lord move some one to tide us over this deep chasm, as other schools have been lifted over hard times. We have never received a cent from the North to help us build, and neither have we ever asked for it. There can be three rooms more prepared in the old dormitory for girls, four more in the boy's dormitory, and about two more in the girl's self-boarding dormitory. After this we will have to turn them away, until we finish the new building. God help some one to help us just now. We need clothing, bedding, table-cloths, knives and forks, dishes, pillows, and towels. We are poor colored people, and are surrounded by such disadvantages as exist in no other State.

Yours in Christ,

Gibland, La.

M. A. COLEMAN.

We have visited this school, and can speak in highest terms of the intellectual and spiritual work accomplished by these colored people in their poverty.

M. C. R.

A New Experiment at Benedict College.

LAST year the entire College was organized into what was known as Benedict College School City. A charter was granted, setting forth the rights of the city, and the government of the whole school was turned over to the students. Self government is something highly valued by every American, and so you may know how very readily the system of student government found a welcome among old Benedict's patriotic sons and daughters. The charter divided the school into six wards as follows: Ward 1, College Department; Ward 2, Theological Department; Ward 3, Seniors of the English and Preparatory Departments; Ward 4, Third Class; Ward 5, Fourth Class; Ward 6, English Preparatory Department. Two aldermen are to be elected from wards 1 and 3, and one from each other ward. These aldermen, including the principal of the school, constitute the city council. It is hoped that this system of government will prove to be a success, and that in governing ourselves we may learn the all-important lesson of how to deal with others. — *S. C. Baptist Standard*.



OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

Our Spelman Girls.

THE cheery Spelman *Messenger* tells us many good things in recent numbers. First, we mention the one that comes like a breath of summer through the New England snow-drifts. "Out-door roses bloomed this year in Atlanta in January." Well, we will wait in patience, for the days are visibly lengthening, the sun's rays are growing warmer, and before long we too will have roses galore along the highways, and in their garden homes.

We rejoice as we read of all the improvements that have been made since our visit to Spelman five years ago. Great good will result from the changes in Rockefeller and Packard Halls—from the dormitory additions, from the new hospital, which will prove such a blessing to those in training, and to the suffering ones to whom they will minister.

It is, however, the mention of the Spelman pupils which most delights us. Our *Echoes* of June, July, and August, 1895, told us of Maggie Rathray (in Congo language, Nkebani) and Lena Clark. Again we find their names, and learn that, sailing from England in December last, under the care of Rev. Henry Richards, the veteran African missionary, the former will soon, after nine years of careful training at Spelman, be a faithful helper at Ikoko of Miss Clark, who graduated from the Spelman Missionary School in 1895. The last *Messenger* says the Beacon Lights Society of the school, whose motto is "Begun but not finished," gave a concert, the proceeds of which were to be sent to Maggie. In a tribute to Spelman she says:

"First, I must thank you for your kind protection, caring for me as a mother cares for her children. Hence is it not right that I should give you credit, as a child should to her mother, and say, Spelman, thou hast been the guide of my youth? Inward and outward necessities thou hast supplied, hast provided me a store of numberless things that I did not dream of.

"You took me in and welcomed me at my first landing on American soil, by supplying me so many friends and teachers, who have borne patiently with me in my weak points. You have nourished me, almost from a child; you have allowed me to drink from the wells which my father did not dig; you have allowed me to sit at your table, and I have eaten the provisions which my mother did not prepare. You have sheltered me under your roof, fed me with manna that fell from heaven; not manna like that which

the Israelites ate in the wilderness, but that true bread that fell from heaven, which I received without money and without price.

"My heart is so full, dear Spelman, that it would seem useless to begin to express myself, for while trying to write these few words, my tongue cannot express my heart. I will simply repeat the same words and say, 'Spelman, thou hast been the guide of my youth.'"

We well remember the pleasant meeting of the Congregational Mission Circle, and our appreciation of the sacrificing spirit of the girls. We are sure that it has a faithful president in Miss Clara A. Howard, who went from Spelman as a missionary to Africa, and on her return brought back the little Flora, whom our readers know. We trust our young people will read in another part of this issue the references to other Spelman pupils.

A Spelman student writes:

"I could not realize how dear Spelman and Spelman folk were to me until I left them. I go to church on Sunday, but do not have the Scriptures made plain, as we do in Spelman. Sometimes I wonder how the people ever find the road of righteousness, it is pointed out to them in such a roundabout way."

Speaking about the study of the Scriptures, reminds us of what one of the teachers once said while telling of the signal bells of the school: "The new comer is always sent to pick up her Bible and follow the lines which are being formed, until she has learned the bells, for there are few occasions when that book is not used, and no Spelman girl can leave this place without many a valuable addition to her knowledge of the Bible."

IN the same school is taught the habit of saving money—a lesson which we wish might be given in many other schools for the little folks, both white and black.

After the long vacation extravagance ran riot, thirty children in one second-grade room had in one week been possessed of seven dollars and sixty-four cents.

Twenty children spent the bulk of their money for candy, cake, apples, and peanuts, only eight saving a portion, and one saving all he had; but we are glad to say the "Penny Provident Fund" diverts many a dime from candy and peanuts. An eleven-year-old boy writes: "I would like to be rich, and the reason for it so I could be comfortable and have a better home than what I have at this time. If I was the writ kind of man I would spend it for food or close wood for to burn or coal." In the North our school saving bank system is doing much good in teaching the children to save their money. How good it is to learn to save that we may have much to give.

Our Little folks.

A Grievance.

Paul Laurence Dunbar.
(THE COLORED FOLK.)

W'EN de snow's a-fallin'
An' de win' is col',
Mammy 'mence a-callin',
Den she 'mence to scol':
"Lucius Lishy Brackett,
Don' you go out do's,
Button up yo' jacket,
Les'n you'll get froze."

I sit at de windah,
Lookin' at de groun',
Nuffin nigh to hindah,
Mammy ain' erroun';
Wish't she wouldn' mek me
Set down in this chair;
Fshaw, it wouldn't tek me
Long to git some air.

So I jump down nimble
Es a boy kin be,
Dough I's all a-trimble
Feared some one'll see;
Bet in half a minute
I fly out de do'
An' I's knee-deep in it,
Dat dah blessed snow.

Den I hyeah a pattah
Come across the flo',
Den dey comes a clattah
At de cabin do',
An' my mammy holler,
Spoilin' all my joy,
"Come in fom dat waller,
Don't I see you, boy?"

W'en de snow's a-sievin'
Down es sof' es meal,
What's de use o' livin'
'Cept you got de feel
Of de stuff dat's fallin',
Roun', an' white, an' damp,
'Dout some one a-callin',
"Come in hyeah, you scamp!"

— *Southern Workman.*

The Children's Part.

AT a recent Christian Endeavor meeting we heard a very interesting address on Missions, wherein the speaker referred to the work of the little ones. She said: "Children like anything which savors of what their elders are doing, and the word Society is very attractive. As one little girl said to me last winter, with a deep drawn breath, 'Oh, I just *love* anything I can belong to.' Later, when I tried to explain about the Society, she interrupted in a most excited tone of voice with these words: 'I know what you mean,—we belong, and say verses, and carry money.'

"One little girl, on hearing her name mentioned on a committee, excitedly waved her hand, calling out, 'Who's ahead on this committee?' and settled back with a most satisfied expression when assured she was chairman."

We are heartily glad when our little folks desire to have a part in the work. They cannot all lead in it, but they can all help. We are reminded of the following story:

A little fellow was brushing up and fixing himself at a great rate, and putting an extra shine on his shoes, when another boy inquired, "Why, where are you going?"

"To a missionary meeting," came the quick answer, with another rub at the toe of his left shoe.

"Oh, say! What do you know about them foreign missions, eh?"

"Why," said the lad, as he gave the last polishing touch, and stood upright, "I gave 'em a penny last year, an' I'm going there to see what's become of it."



LITTLE COLORED BOYS AND GIRLS AT ATLANTA, GEORGIA.

That is the way to get young folks—and older folks, too—interested in missions. Bring them into personal contact, get them to do something and give something, and they will not be indifferent long.

WE often see a very unselfish spirit among the little colored children. A Southern journal tells us a fact regarding a very large school in Virginia, and often we find the same generous disposition shown in all our schools:

"Some kind Northern friend has sent five pairs of shoes to our children. About three hundred pairs of feet are aching from too close contact with the frozen ground, and many a black toe has escaped entirely from its dingy shoe. But there are only *five* pairs of shoes. 'Shall I give them to children in this room,' beginning with the tallest row, 'or shall I give them to children who need them more than you?' Bare toes bravely creep back under cover, and the reply comes unanimous and hearty from row after row: 'Give them to some one who needs them more!'"

"We-uns."

PERHAPS our little folks think that the colored people are the only ones who live in cabin homes in our country. To be sure, we have seen a great many of them in these little dwellings, but we were greatly interested a few years ago, while journeying through Tennessee and North Carolina, to see the odd little cabins of the "Mountain People of the South," clinging to the rocky mountain sides, or settled down by some stream of water. Shut out from the world, and necessarily ignorant as the inmates are, there are many noble thoughts struggling for expression, and many kind impulses waiting a chance to spring into action. The following story, "A Clear Case," shows how one little Mountain boy lived the Golden Rule.

A Clear Case.



HE boy who can the most accurately repeat the Golden Rule shall have the place." Miss Nellie Traver looked into the fifty pairs of eyes upraised to her own and smiled. Her words produced quite a commotion.

"I know hit, every word," said John Lane, the sturdy Tennessee mountain lad, who had but recently entered the night school in the city of —, where Miss Traver was teacher.

"I'll learn it before I come agin," whispered Jack Walton to his neighbor, Tom Mullony.

"Faith, an' it's meself as nevir hearn tell o' sich a rule afore. Where's a body to find it?" answered Tom, looking very grave indeed.

The position in question was a very desirable one. At least, so Miss Traver's boys considered it. The times were so hard and poverty was so pinching, that to receive board and clothing and five dollars a month, and still attend the night school, merely to groom Miss Traver's pony, work in her flower garden, and be general "chore boy" for her, seemed paradise to those poor street waifs.

"I've knowed the rule iver since I weer so high," said Tony O'Brien, loftily. "Me grandmother teached me." His whisper was so loudly spoken that it reached Miss Traver's ear.

"Well, Tony, suppose you stand up and tell us what the rule is," she said, with her sweet smile.

Blushing like a peony, Tony rose. "It's this; mum: 'Do ter ithers just what ithers does to you.'"

The teacher still smiled, but there was a tinge of sadness in it. "Tony has learned the rule as the majority of the world are repeating it every day," she said, gently.

Up went John Lane's hand. "He didn't get it right. Hit goes this yer way: 'Do ter you-uns whatsoever we-uns wants you-uns ter do to we-uns.' My mudder telled it to we-uns long ago."

Some of the boys laughed aloud, but a glance from Miss Traver quieted them.

"I'm afraid that none of you know it perfectly," the teacher said. "I will give you a week, and then I will decide who is to have the position. Now we will have our spelling lesson."

Every boy in the school wanted to be the fortunate one to gain the coveted place. Such quoting as was heard among them for the next few days and nights!

"Hit's in the Bible. I know hit are," John Lane confidently declared. "Me mudder telled us jis' wat hit meant, an' she said we-uns mus' live hit, ef us iver git to glory land."

"But whereabouts in the Bible?" questioned Ned Brown. "I goes ter Sunday school sometimes, and I've got er Testament." This question was too much for John. His knowledge did not extend so far.

One day during the week, Miss Traver came unexpectedly upon a group of her night-school scholars in a back alley, where she was going on kindly deeds intent. The boys did not see her. All were rudely laughing at a poor little cripple who had tripped and fallen upon hard stones—all but John Lane. He went and helped the little fellow up, saying to his roughest companions: "What's ther to laugh at? He can't help bein' lame. Supposin' you-uns were lame, and felled, would yer like to be laughed at?"

The boys only laughed the more boisterously, crying out: "We-uns' and 'Broken-back' orter to be partners."

"We-uns" was the nickname which was given to the mountain boy, because of his peculiar localisms.

The next night, when the class in arithmetic was up before the blackboard, Tommy Mullony had lost his chalk. Miss Traver had given each boy a piece, and told him that, if he lost it, she would not replace it. Without chalk, the lesson would be counted a failure. All the boys were to try to solve the problem at the same time.

"Please, mum, he kin have half o' my chalk," said John Lane.

Several of the boys openly laughed, and one of them whispered: "He'll stan' er better chance uv gittin' head ef Tommy air out."

The other boys assented by smiles and nods.

"Why do you want to divide your chalk with Tommy, John?" questioned the teacher.

"'Cause he orter have er fair chance. Ef I'd er lost my chalk, I'd be proper glad ef some un 'ud gin me er chance."

"Very well, you may divide with him," Miss Traver kindly replied.

That night at the close of the school, she said:

"John Lane has won the place as my groom and chore boy."

Forty-nine mouths uttered a prolonged "Oh!" John himself looked utterly astonished.

"What was the offer I made?" the teacher quietly asked.

"You'd give the place ter the boy what would best repeat the Golden Rule," Jake Jones responded. "An' I've got it word for word; but you hain't 'lowed us ter repeat it ter you yit."

"Yes, boys; you have been repeating it every day and night since I told you about it," Miss Traver answered. Then she explained her meaning. "You have repeated by your acts and lives, and John is fairly entitled to the position." Then she repeated the rule, and recounted what John had done to exemplify the rule by his acts.—Selected.